

A

TESTIMONY
BY THE
ASSOCIATE SYNOD,
AGAINST THE
LEGAL ENCOURAGEMENT
LATELY GIVEN TO
POPERY.

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A Testimony of the Associate

Gentry, before the Court of

Commissioners given to



for

In the Name of the General Assembly of the Commonwealth of Massachusetts
Edinburgh, the 1st day of January, 1866
of Anno Domini One thousand eight hundred and six
hundred and seventy-eight years

THE Society having been set out
in the course of Divine Providence
since its inception a number of important
Testimonies to the Reformation in Great
Britain and Ireland, both from the English and
French — and especially the Associate Church
of Christ the first Protestant Reformation: That
the first Protestant Reformation: That
such an independent people in such a
God, to the people under his protection,
now, to this generation and to posterity,
and in consequence of his intercessions over
them for their temporal prosperity: the
people of Christ — to letitia salutis: the
Court of which appertains to be given
to the People before the Associate

A TESTIMONY by the ASSOCIATE
SYNOD, against the Legal En-
couragement lately given to
Popery.

*In the New Church at Cross-causeway near
Edinburgh ; the Twenty-seventh day
of AUGUST, One thousand seven
hundred and seventy-eight years.*

THE Synod having been led out, in the course of Divine Providence, to display a judicial and public Testimony for the Reformation in *Britain* and *Ireland*, both from *Popery* and *Prelacy*,—and against the various acts of Church and State inconsistent with the said glorious Reformation : They reckon themselves bound in duty to God, to the people under their inspection, to this generation and to posterity, and in consequence of different overtures for that purpose having been laid before them,—to testify against the Countenance which appears to be given to the Popish religion ; by an Act some time

time ago passed in the *British Parliament*, intitled, *An Act for better regulating the government of QUEBEC*,—in which is granted to Roman Catholic Priests, a legal maintenance and support, through that large and extensive province:—And more particularly by an Act passed in the last Session of Parliament, for repealing certain penal laws against Papists in *England*; and permitting them the exercise of their religion, upon swearing an oath therein contained: As hereby a door is opened for the spreading of antichristian Idolatry and superstition;—while liberty is granted for Popish Bishops, Priests and Jesuits, not only to exercise their religion publicly without restraint by law; but also to disseminate and propagate their execrable and wicked principles throughout the kingdom,—by openly erecting schools for that purpose, and otherways.

THEY consider the said act as inconsistent, both with the principles of our Holy Religion, and the safety of the civil State; and as having a tendency to weaken the Protestant interest,—by reviving and strengthening a Popish faction, the irreconcileable enemies of

the



the Protestant religion and liberties; After all the dismal experience which the three kingdoms have had—of the cruelties and mischiefs arising from their pernicious and intolerant principles,—plots, conspiracies and rebellions; and notwithstanding the zealous efforts of our worthy Ancestors, for abolishing that system of Idolatry,—and their laudable care, amidst numberless difficulties, to provide against it.

THE enacting such a law, they consider as inconsistent with the duty of Christian and Protestant rulers; contrary to the laws of God, greatly dis honouring to the Redeemer; And as a further progress in the public and national Apostasy from the Reformation which *Britain*, and especially *Scotland*, had bound themselves by the most solemn Oaths and Covenants for ever to maintain; and which are of permanent and indispensable obligation.

THE Synod are not hereby receding, in the least, from their declared principles of Allegiance and Loyalty: They persevere in an uniform and steady adherence to our present Civil Government, and in a conscientious subjection to it in all lawful commands: They acknowledge,

acknowledge, with thankfulness to the Lord, the civil and religious liberty they enjoy under it: They entertain a dutiful affection to our Sovereign King GEORGE; and have a distinguished concern for maintaining the Protestant succession in the family of Hanover.

THE Synod detest the principle of persecution for conscience-sake; or of denying the enjoyment of natural rights, to such whose principles or practices are not inconsistent with the peace and order of civil society. But they cannot consider those who own unlimited subjection to a foreign Head, namely, the *Roman ANTICHRIST*,—who believe in the Infallibility of a Church, which has decreed it lawful to keep no faith with those whom they call Heretics,—who believe in the power of the Pope to absolve them from all Allegiance to Princes, and in the doctrine of papal Dispensations or jesuitical Equivocations,—and whose known principles are destructive to the civil and religious rights of mankind; they can never consider such persons as intitled to such public favour,—or that they can be viewed as good or faithful subjects of any Protestant State, notwithstanding

withstanding any oaths they can swear to the contrary. On account of the Idolatry, Blasphemy and persecuting Cruelty inseparable from that religion, —do they give this Testimony against it.

THEY are alarmed at the general indifference and security among all ranks about Religion; and cannot therefore be silent in this critical and dangerous time: They must warn their people and their fellow subjects to be on their guard, against the infection of the loose principles and practices of this age; to be zealous for the preservation of their valuable religion and liberties,—and to endeavour, in their several stations, to oppose the progress of Popish abominations;—and that they would use all lawful and competent means, to prevent (if the Lord will) any such law ever being extended to Scotland.

Extracted by

JAMES MORISON, Syn. Cl.

